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Leighlin and Ferns, were presented by Joseph Faviere Ellington, Esq.

The Rev. Samuel Haughton read a paper entitled "Theoretical Considerations respecting the original Fluidity of the Earth and some other Planets, deduced from their observed Figures."

Dr. Kennedy Baillie, being called upon by the President to read his Memoir on two ancient sculptures\* preserved in the Manuscript Room of the Library of the University, commenced with dividing his subject into the Philological and Archæological; the first including notices respecting the epigraphs; the second, relative to the type of ancient art, according to which the anaglyphs were elaborated.

Beginning with the former, he explained, in the first place, the use of the lineole over the letters **ΚΛ** in the bust of Thelymîtres: secondly, the true meaning of "Thelymîtres," assigning his reasons for considering it in a quite different sense from that entertained by Smith: thirdly, the signification of the epithet *φίλαινδρος*, which he proved to have been, in the present case, one of honour.

His fourth subject of investigation were the interesting details suggested by *ὁ θρέψας* in the second line, as to the relations which subsisted between the *Θρεπτῆρες* and the *Θρεπτοί*, as also the full meaning of the offices termed *Θρεπτήρια*. This inquiry was extended to the relations which obtained between the tutelary deities, *Προστατήριοι*, and individuals respectively under their guardianship, their *Θρεπτοί*, the acknowledgment of which, in the ritual of the ancient Greeks, was the offering of the *Πλόκαμος θρεπτήριος*. The universal observance of

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\* The reader is referred to the "Proceedings of the Academy," of the 25th January, 1841, for important notices respecting these Anaglyphs, submitted by the Rev. J. H. Todd, D. D., now S. F. T. C. D., as preliminary to those now presented.

this rite amongst the ethnic peoples was then proved, in the course of which argument a view respecting the origin of the Nazaritic rite amongst the Hebrews, adverse to the theory of Spencer on the same subject, was proposed.

All these details were accompanied with references to standard authorities, and particularly to epigraphic records, as the undoubted exponents of the customs and sentiments of the Greeks.

His next subject of consideration was the mutilated inscription, with a view to its probable restoration.

His first step was to prove that it must have been a *Χαριστήριον*, that is, “an offering of gratitude for benefits which had been conferred.” His second was to define the meaning of *Ἄττικός*, whether it should be received as a Proper name or an Ethnic: in the course of which discussion he took occasion to disprove the views of Smith, offering at the same time his reasons for adopting the first of these meanings, namely, that *Ἄττικός* was the actual name of the donor, and that he was a Greek of unmixed descent. These several positions were established by references to inscriptions; and by pursuing the same course, it was demonstrated, that Smith’s proposed identification of this *Ἄττικός* with either of the individuals of the same name who flourished in the times of Trajan, Hadrian, and the Antonini, cannot hold good.

The third subject of inquiry consisted in an endeavour to determine the Original of the anaglyph. In order to this, four possible objects of representation were proposed: a Mythical, in the person of the foundress of the Myesian city: an Allegorical, as impersonating the community: a Religious, in the person of a tutelary: an Historical, in the person of an individual, who was enabled by her position to influence the state’s weal.

These were considered in the following order: the Tutelary; the Foundress; the Impersonation of the community; the Historical personage.

The first of these was found to be admissible on the ground of an extensive numismatical research : the second, on the contrary, inadmissible, on the ground of the absence from the anaglyph of her constant symbolical accessories : the third was found to be admissible, but on a lower ground of probability, as compared with the first. This reduced the discussion to a comparison of the first and fourth ; in order to estimate the respective claims of which to be received, the author next proceeded to identify the site termed in the epigraph *ἡ Νέα Μυησίων Πόλις*.

A comparison of two passages, one in Stéphanos of Byzantium, the other in Strabo, enabled him to draw a definite conclusion, viz., that this site could have been none other than the Ionian Neápolis ; which inference was further corroborated by showing, that a very general mode of expressing Νεάπολις amongst Greek writers was, to disjoin the components of the word, Νέα and Πόλις, and then allow them their separate inflexions.

It was next proved, on the testimony of Strabo, that Héra, the tutelary of Sámos, was either that of Neápolis, or entitled therein to the consideration of such ; on which ground a conclusion was formed, that Héra was in some form or another represented in the anaglyph.

This led to a discussion of the claim of the Historical personage, and an endeavour to fix on some particular one who might be considered as entitled to a paramount consideration.

In order to this, the probable age of the epigraph was discussed, on the evidence afforded by two of its characters, Σ and Ή, and this was tested by the coiffure represented in the anaglyph. The independent evidences of both these suppositions supplied a limit of age commencing with the epoch of Antoninus Pius, and terminating with that of Septimius Severus.

The next step was to review the claims of the Augustæ  
VOL. V. K

comprised within this interval; in prosecuting which, a marked coincidence was ascertained in the person of one of them with the fact which had been elicited from Strabo respecting the subordination of Neápolis to Sámos, and, therefore, the claim of the tutelary of the latter to worship in the former.

It was ascertained on the authority of a Phrygian inscription, as well as of a coin of Karía, that the Augusta here referred to, namely, Fulvia Plautilla, the consort of Caracalla, had been deified during her life by the Greeks, under the name of Νέα Ἡρα, and that in an especial manner, she having been mentioned as such without the accompaniments of either her family name or her imperial title.

It was next proved, concurrently with an explanation of the cause, that the members of the family of Septimius Severus had been honoured in an especial degree by the Grecian communities.

From all these premises a twofold conclusion was deduced; firstly, that Plautilla, in her Heraean impersonation, was the subject of the anaglyph: secondly, that the offering made by Attikós was of the Charisterial class.

This furnished sufficient grounds for the restoration of the lost members of the epigraphs: viz., of the first line, by the introduction of the Heraean title; of the second, by its confirmation of a former conclusion, deduced from more general considerations, as to the Charisterial import.

The evidence of coins which had been struck in the early part of Plautilla's career was next interrogated, and found to be corroborative of this inference, as well from the general contour of the features, as the special type of the coiffure.

From a combination of all these evidences, the following restoration of the titulus was proposed:

**ΤΗΝ ΝΕΑΝΗΡΑΝΕΙΣ ΤΗΝ ΝΕΑΝΜΥΗΣΙΩΝ ΠΟΛΙΝ  
ΥΠΟΜΝΗΜΑ ΤΗΣ ΕΥΧΑΡΙΣΤΙΑΣ . ΑΤΤΙΚΟΣ**

MAY 26TH, 1851.

JOHN ANSTER, LL. D., VICE-PRESIDENT,  
in the Chair.

ON the recommendation of the Council,

IT WAS RESOLVED,—That in the event of M. De la Ponce being elected a Member of the Academy, his collection of manuscripts relating to the Irish Brigade, now in the custody of the Assistant Secretary, be accepted as equivalent to the sum of twenty guineas, his entrance fee and life composition.

The Maps of the Geological Surveys of the Counties of Dublin and Wexford, were presented by J. B. Jukes, Esq., on the part of Her Majesty's Government.

The small cinerary urn, noticed and figured in the Proceedings, vol. iv. pp. 35, 36, was presented to the Museum by Charles F. Johnson, Esq., on the part of Mrs. Beauchamp Newton, Bagnalstown. In addition to the original notice of its discovery already printed in the Proceedings, Mr. Johnson, in his note, explained, "that this urn or cup was found in a rude stone coffin composed of six pieces of freestone granite, during the formation of the Irish South-eastern Railway, at Knocknecoura, near Bagnalstown, in the county of Carlow. There was another piece of earthenware, of a much larger size, in this coffin, but it was unfortunately broken to pieces by the labourers, in their struggles to ascertain its contents, which were nothing but dust and charcoal."

A highly ornamented carved oak chest, with an inscription in English on it, and the date 1616, was presented to the Museum, by Barclay Clibborn, Esq., of Hall, County Westmeath.

Five volumes of manuscripts, comprising the original returns collected from all parts of Ireland, during the recent agricultural distress, by the Irish Relief Association. Presented by the Rev. C. H. Minchin, on the part of himself and the other Honorary Secretaries.